

# HEART OF THE WORLD.

BY H. RIDER HAGGARD.

A Strange Story, Taken From a Manuscript Bequeathed by an Old English Lord to His Friend and Comrade, an Englishman Named Jones.

Copyrighted, 1904, by H. Rider Haggard.

## CHAPTER XXI.

### THE MARRIAGE OF MAYA.

Presently the door opened, and the senior was brought into the sanctuary, as he thought to his death, for I saw his hand clenched, as though to defend himself, but as he came the most of the council rose and bowed to him, saying: "Hail to you, O Zibabai, the favored of Heaven, Father forerunner of the Deliverer to come!"

Then he knew that the plot had succeeded, and uttered a great sigh of relief.

"Hearken, white lord," said Mattai, for Tika sat still and scowled on him in silence, "the gods have spoken by their oracle, and Zibabai thought so it is, and your feet are led for a purpose to the gates of the City of the Heart. Listen to the words of the gods, and taking the tablet, he read to him the false prophecy. "Now choose, white man. Will you take the Lady Maya to wife, or will you be put to death, in that, having wandered to the City of the Heart, you refuse to obey the command of the gods?"

Now the senior thought, and answered: "The man would be foolish who hesitated before the gods, for he is not sweet a bride. Still, this is a matter that I cannot decide alone. What says the Lady Maya?"

"She says," answered Maya, "that, although this is a marriage for which she did not look and it is a new thing that a daughter of the Heart should take a stranger of less ancient blood to husband, and the gods have chosen her will, and the lord that Heaven chooses for her shall be her lord, and she stretched out her hand to him. He took it, and, bending down, kissed her fingers, saying: "May I be worthy of your choice, lady."

Now, I thought that the ceremonies were finished and was glad, for I grew weary of assisting at this farce, but the old priest, Zibabai's foster brother, rose and said:

"One thing more must be done, brethren, before we leave this sanctuary, and it is to swear in these strangers as members of the council."

"Aye! it is well thought of. Let them be sworn, and remember that to break the oath is death," was the answer.

Then we went out, accompanied by Maya, Mattai and the escort of priests, passed through the halls and passages out into the courtyard of the temple, and thence to apartments in the palace, where we refreshed ourselves with food, for we were weary. The trick had succeeded, the ordeal was past, and for the present at least we were no longer in danger of our lives; more, the power of Mattai was confirmed, and his daughter was assured in her position as the wife of Tika, and the senior and the Lady Maya were about to attain the fullness of their desire and to be declared one in the presence of the people.

Well, the thing was done, and it was useless to regret it or to think of the future, so turning to Mattai I asked him what was to happen on the pyramid.

"There will be a great gathering of the people," he answered, "as is customary at dawn after the night of the Rising of Waters, and there they will be told all that has happened in the sanctuary, and then, if it is their will, Tika will be confirmed as cacique, according to the bargain, and either to-day or to-morrow the white man will become the husband of the Lady Maya, in order," he added, with a sneer, "that of their union may be seen the Deliverer who is to be. Now, if you are ready, it is time for us to go, for the multitude is gathered and an escort awaits us without."

Leaving the palace we placed ourselves in the center of a party of nobles and guards, and we went in silence, and marched across the courtyard and up the steps of the pyramid. The night was growing gray with the breaking of the dawn, and in the early light through which the stars shone faintly we perceived that bands of priests and nobles, wrapped in their brocade robes, for the morning air was chilly, stood in their appointed places round the altar.

In front of them were ranged the dense masses of the people, drawn here to make their prayers upon this feast day, and also to witness the ceremony, the truth as to the death of Zibabai, the fate of the strangers who had accompanied him from the unknown lands, the decision of the council as to the successor to the place of power of the dead, and, lastly, whether or no the oracle of the god had spoken to his priests upon this or any other matter when the lost talisman was set in its place upon the altar.

On reaching the altar seats were given to us among the Nobles of the Heart, those of Maya and the senior being placed in such fashion that they would be visible to the whole multitude.

To the People of the Heart the occasion was a great one, seeing that the little rain falls in their country, and thus they depended for a bountiful harvest upon the inundation of the island and of the low shores of the lake, and the lake, by its waters swollen with the melted snow of the great mountains on the mainland. When the waters retreated, then they planted their grain in rich land, made fertile by the waters themselves by the mud, whence before the lake rose again they gathered their corn and other crops.

When they had ended their praying, and gifts of fresh flowers had been laid upon the altar by beautiful children chosen for that purpose, Tika blessed the people as high priest, and the simple ceremony came to an end.

Then Mattai rose to speak, telling the people all things that had happened, or so much of them as was expedient that they should know, and he told them of the death of Zibabai, of the setting of the lost talisman, of the symbol, and of the writing that was found therein, which he read aloud to them amid a dense silence.

Then he told them how the Lady Maya and the senior had consented to be married in obedience to the voice of the oracle, and lastly how she, the Lady Maya, had desired that her cousin, Tika, should continue to be cacique of the City of the Heart, that she might have more leisure to attend upon her heaven-sent husband, and to be at rest until that child was become a man, whose wisdom and power should make them even greater than their forefathers had been.

When he had finished there was much applause and other expressions of joy, and a spokesman from among the people asked when the marriage of the white man, Senor, and the Lady Maya would take place. This question she answered in person, saying modestly that it was the lords' will that it should take place that very night in the banqueting hall of the palace, and that a great feast should be celebrated in honor of it.

After this the talking came to an end, Tika having said no word, or been second such as the duties of his office

# CHAPTER XXII.

## MATTAI PROPHESIES EVIL.

At Tika's words, the company murmured in astonishment, and Mattai, bending forward, began to whisper in his ear. Tika listened for a moment, then turned upon him fiercely and then said aloud to the whole assembly: "I tell you, Mattai, that I will be no party to this iniquity. Has such a thing been heard of before that the Lady of the Heart, the highest lady in the land, should be given in marriage to a stranger, who, like some lost dog, has wandered to our gate?"

"The prophecy," began Mattai, "is written in the words of the gods, and I have written down, when or by whom I do not know? This lady was my affianced bride, and now I am asked to unite her to a nameless man who is not even of our blood or faith. Well, I will not."

"Surely, lord, you blaspheme," answered Mattai, "for it is not for the highest priest to speak against the oracle of the gods. Also," he added, with meaning, "what can it be to you who are not ten days wed to the lady at your side, that she to whom once you were affianced should choose another as her husband?"

"What is it to me?" asked Tika furiously. "If you desire to know I will tell you. It is evening. How did I come to break my troth and to take your daughter as a wife? Through you, Mattai, through you, the liar and the prophet. Did you not swear to me that Maya was dead yonder in the wilderness? And did you not, to satisfy your own ambitions, force me on to take your daughter to wife, ay, and is not this marriage, this union of the Lady of the Heart and the white man's plot of yours, devised for the furthering of your ends?"

Now, while all stood astonished, of a sudden Nahu, who hitherto had listened in stony silence, rose and said: "My lord Tika forgets that common courtesy should protect even an unwelcome wife from public insult, and he turned and the hall by the door which was behind her."

Now a murmur of pity for the lady and indignation against the man ran through the company, and as it died away Tika said:

"Evil will come of this night's work and if it will have no hand. Do what you will, but I will abide the result, and before any could speak in answer he also had left the hall followed by his guards."

For awhile there was silence, then folk began to talk confusedly, and some of the members of the House and of the nobles, rising from their chairs, took hurried counsel together. At length they reassembled themselves, and, holding up his hand to secure quiet, Mattai spoke thus:

"Forgive me," he said, addressing the audience, "if my words seem few and rough, but it is hard for me to calm the passions of the people, and I have been put upon my daughter and myself before you all. I will not stoop to answer the charges that the lord Tika has brought against me in his rage. Surely some evil power must have afflicted him with madness, that, forgetting his honor as a man and his duty as a prince and priest, he should dare to utter such calumnies against me, according to the fashion of this world, he has chosen to be a husband to the Lady Maya, and myself, the keeper of the sanctuary. There were many among you who held foolish views, and after much prayer and thought, to further what I believed to be the true interests of the whole people, I gave my voice in favor of the union of Tika to fill the place of honor and exalted in room of our late prince, Zibabai, whom we thought dead with his daughter in the wilderness. To-night I see that they were wrong, and that I was foolish indeed."

"But enough of regrets and bitter talk that make ill music at a marriage feast. Tika, the head of our hierarchy, has gone, but other priests are left, nor is his will the will of the Council or of the People of the Heart, for whom the Council speaks. Their will it is that this marriage should go forward, and I, your brother, as the oldest among us, I call upon you to celebrate it."

Now the company shouted in approval, and they set their feet upon the strange union of a white man with their lady, if only because it was a new thing and touched their imagination, and even those of them who were of his party were won by the eloquence of his behavior and the cruel affront that he had offered to his new-made wife.

So soon as the tumult had died away the high priest, Dimas, rose and, with the hands of Maya and the senior, he joined them and said a very touching and beautiful prayer over them, blessing them and entreating the spirit of Heaven to descend upon them, and to give them increase and to make them happy in each other's love.

Lastly, he laid a white silken cloth over the bride and groom, and, holding the emerald girdle about the waist of the bride, took her right hand and placed it upon the arm of the groom, and he bowed and, with a few solemn words declared these two to be man and wife in the face of Heaven and earth till death should divide them.

Now the cloth was removed, and the girdle loosed, and standing upon their feet the new wed pair kissed each other before the people. A shout of joy went up that shook the pained roof, and one by one, in order of their rank, the guests pressed forward to wish joy to the bride and bridegroom, most of them bringing some costly and beautiful gift, which they gave to the bride or the waiting ladies. Last of all came the old priest, Dimas, and said:

"Sweet bride, the gift that I am commanded by the council to make to you, though of little value in itself, is yet one of the most precious to be found within the walls of this ancient city, being nothing less than the holy symbol, the all-seeing Eye of the Heart of Heaven, which through you men be held to-day for the first time for many generations."

"Went it always, lady, and remember that, though this jewel has no sign, yet that eye of which it is a token from hour to hour reads your most secret soul and purpose. Make your thoughts, then, as fair as your body, and let your breast harbor neither guile nor evil, for of all these things in a day to come you must surely give account."

As he spoke he drew from the case that hid it nothing less than a fearful eye which we had seen within the hollow of the heart when with unhallored hands we robbed it, substituting the false for the true. Now it had been set in a band of gold and hung to a golden chain which he placed about her neck, so that the red and cruel-looking gem lay gleaming on her breast, and Maya bowed and muttered some words of thanks, but I saw that her spirit failed her at the touch of the ominous thing, for she turned pale and would have fallen had not her husband caught her by the arm.

# PITH AND POINT.

"She—I wonder what is the old, old story?" "He—You are the first girl I ever loved."—Indianapolis Journal.

"He—They say there are microbes in a woman's kiss." "She—I hope not." "Why?" "I don't want to have to stop kissing Fido."—Town Topics.

"Bubbles." "My wife and I met by accident. Thrown together by chance, as it were." Wheelwoman (eagerly)—"Did you break the bicycles?"—Buffalo Times.

"Bill—Have you seen Sam's invention—how to tell a bad egg?" Charlie—"No; but a person who could not tell a bad egg when he had one must be a fool."—Baltimore Life.

"There are three things yet to be discovered—perpetual motion, a flying machine which will fly, and a woman who does not face the rear when getting off a street car."—N. Y. Commercial Advertiser.

"My part in the amateur theatricals could not have been a complete failure," declared Alice. "They did not hiss me." "Of course," declared her best girl friend. "People cannot yawn and hiss at the same time."—Detroit Free Press.

"I really shall have to leave this hotel," said the weary man to the proprietor. "There is a baby in the next room to mine, and he cries all night." "I don't see why you should complain," said the proprietor. "His father and mother have him in the next room with them and they haven't said a word."—Harper's Bazar.

"Man's Faithful Friend."—Weary Watkins—"I don't like dogs generally, but one of 'em did save my life once." Hungry Higgins—"Wot dog ever saved your life?" Weary Watkins—"He was 'im trotting' here behind a woman and swiped 'im' and 'ad 'im for a drink."—Indianapolis Journal.

NORTHERN AFRICA.

Life of the Arab Bedouins of the Plains.

Only on the plains are the Arabs to be found, but here their tents are scattered in every direction. From the Atlantic to the Atlas, from Tangier to Mogador, and then away through the fertile province of Soos, one of the chief features of Morocco is the series of wide alluvial treeless plains, often apparently as flat as a table, but here and there cut up by winding rivers and crossed by low ridges. The fertility of these districts is remarkable, but owing to the misgovernment of the country, which renders native property insecure, only a small portion is cultivated. It is on the untitled slopes which border these plains that the Arab encampments are to be found—circles or ovals of low, goat-hair tents, each covering a large area in proportion to its height. As the traveler approaches them he is greeted by a chorus of barking, which soon brings out some swarthy form—the daytime usually the head of the clan, for the men will be away with the flock of cattle, plowing, sowing or reaping. Unless they are traveling or fighting, here ends the chapter of their occupations. In the evening they stuff themselves to repletion, if they can afford it, with a wholesome diet of prepared barley or wheat meal, seldom accompanied with meat; then, after a gossip round the crackling fire, or on state occasions, three cups of strong green tea, apiece, they roll themselves up in their long blankets and sleep on the ground. The first blush of dawn sees them stirring, and soon all life and excitement. The men all go off to their various labors, as do many of the stronger women, while the remainder attend to their scanty household duties, later on barking in the sun. At the moment the stranger arrives the scene changes, and the incessant din of dogs, flocks and babies commences, to which the visitor is doomed till late at night, with the addition there of neighs and brays. Outside the circle of tents is a ring of thorny bushes, cut and piled in such a manner that their interwoven branches prove an effective barrier, and at night the only safe left free for entrance is closed in the same manner. The roofs only of the tents are of cloth; the sides, about three feet high, are formed of bundles of thistles stood on end, or of any brushwood the locality affords. Inside, the leaves of the palmetto serve for plush, being supplemented by a mat or two. The furniture consists, perhaps, of a rude hand-loom, a hand-mill and three stones in a hole for a fireplace. Around the sides of the tent are the usual white fowls and dogs have the run of the establishment. Dirt is the prevailing feature.—Harper's Magazine.

Photographed by Lightning.

A mysterious vagary of a recent tornado and electric storm is reported from Stoughton, Mich. A large barn had been recently erected by Abner Millikan, facing the main street, and he, being an ardent republican, decorated the newly painted sides with large photographs of McKinley and Hobart. The workman's friend. During the progress of the storm lightning played about the building repeatedly, and during the second storm, which came at 1:30 a. m., a blinding flash of lightning was seen to envelop the building in a sheet of flame. Millikan and his hired man hastened to the building, expecting to find it intact, but, alas! they found it to their astonishment, the bolt appeared to have done no harm. When daylight came it was seen that the photographs had been torn bodily from the barn, and in their place was a perfect reproduction of the portraits, to the smallest detail, photographed on the newly painted sides of the building.—Baltimore American.

A Tough Pony.

Mexican ponies are proverbially a tough lot. One out in New Mexico has established a new record. A hunting party was making the ascent of a mountain, and the path was narrow and dangerous. Finally it became necessary to dismount and lead the animals. Presently they came to a narrow ledge, and the horses had to jump upon it. The pony referred to, mounted the ledge, and, without a backward glance, he went over the edge and was seen in a precipice, at least 200 feet deep. He rolled over a dozen times and finally disappeared in the bushes at the bottom. He had on a good saddle, and a man was sent down for it. Presently he yelled up: "He isn't dead! He's standing up drinking water!" Sure enough, the pony was alive, with no bones broken, although he was cut in 50 places. He got well and is still living.—Golden Days.

In the Shoe Store.

"Those shoes are dreadfully tight. Do you think I can walk in them?" "Oh, yes, madam; I think on a stretch you could."—Detroit Free Press.

At Home for Once.

Caller—Is Mrs. Gadabout at home? Servant—Yes'm, she's home to-day, mum. She's sick abed.—N. Y. Weekly.

His Lesson.

The Old Man (handing him a check)—I hope, Jack, that this experience will be a lesson to you! Jack Flitterfly—It will, sir. I know where to come now when I get into a scrape!—Truth.

TO BE CONTINUED.

# HONEST MONEY.

A Catchism for "Our Friends, the Enemy," to Read and Ponder Over.

Q.—Is our present monetary system "honest," as claimed by its champions? A.—It is not. In an honest monetary system one dollar should be just as good as another dollar in law, so that the creditor class cannot take advantage of the wealth producers, who must ultimately pay all debts.

Q.—In what way is our present money dishonest? A.—The silver dollar is not as good as a gold dollar because the latter is the unit of value, is full legal tender with the privilege of free coinage at the mints, while the former is demonetized, is discredited as redemption money, is not full legal tender, and the metal out of which it is made is treated as a commodity by the government.

Q.—What is the limitation to the legal tender of silver? A.—It is full legal tender for any amount—except when otherwise expressly stipulated by contract.

Q.—Is one paper or credit dollar as good as another? A.—No; our paper money is not honest. The greenback comes nearer being an honest dollar, because it is full legal tender except for interest on the public debt and custom dues. The legal tender of the silver certificate or treasury note may be abrogated by private contract, and the national bank note is not legal tender for any amount.

Q.—What is the effect of the discrimination in law? A.—The gold and greenbacks have been taken out of circulation by the banks because they are in law the better money, while the farmer and other producers and wage-earners are paid in silver, silver certificates and bank notes.

Q.—How under this system are the money changers taking advantage of the wealth producers? A.—They loan silver and its representation.

COLUMBIA IN FETTERS.

1893 the production was 43 per cent, gold to 57 per cent. silver. The above answers the first and second interrogatory. Now for the third. So far as the records show, up to 1873, the demand for both metals was absolutely unlimited—at an approximately fixed price since 1804, viz., that set by the French ratio of fifteen and one-half to one. As a result, as shown on page 288, same report, the ratio fluctuated from 1857 to 1866, between 14-100 to 1 and 15-75-100. The fluctuations from 1866 to 1873 being between 16-11-100 to 1 and 15-33-100 to 1, or less than our sometime fluctuations in gold exchange. Since 1873 this unlimited demand has been taken from silver, by law, and left on gold, with the result of a tremendous fall in the value of silver as expressed in gold. Mr. Adams writes:

"Silver, on the other hand, is subject to violent sudden and frequent fluctuations, and cannot establish a price for silver bullion and be certain that it will remain at that price, or practically so. Any one for this reason debts, national and private, bonds and all future payments are made in gold."

Here are two mistaken impressions entertained by him. The Royal commission of Great Britain in 1875 unanimously signed a report agreeing that it was the French ratio which gave the stability to both metals held by them during the fabulous production of gold in the '50s and the immense silver demand of India in the '60s. Further, not a single national bond of the United States was ever made "payable in gold." Private debts "payable in gold" were never authorized by law until 1879. The outrage of allowing an individual to avoid the legal tender laws of this nation will be forbidden in 1897.

Realizing how erroneous his premises are, I trust Mr. Adams will doubt the accuracy of his conclusions. He says he is a wage-earner. I congratulate him! I belong to a class who have ceased to earn wages. I am a farmer. When "sound (?) money men" tell us we are getting poor because we work hard we doubt it. When they tell us that coining silver at God's ratio will wreck the country we take leave to doubt that.—Haberham King, in N. Y. Journal.

The Money Lender.

There are honest money-lenders, honest bankers, and their occupation is just as legitimate and useful as any other. But, as the Irishman said of the bedbug: "I do not object to the bedbug as a bug, but I do object to the way he gets his living." So we do not object to bankers, brokers and security-holders as a class, but we do object to having the dishonest and greedy ones among them ruin the country that they may feed and fatten on the carcasses.—Western Rural.

A Lesson to the Veterans.

The annual encampment of the Grand Army of the Republic, at St. Paul, makes it apparent that the roll is rapidly thinning, and that before long this grand organization will live only in memory. The roster showed a decrease of 17,000 in membership during the year. Of these 7,293 answered the last summons and while those mustered in numbered but 13,467, the suspensions, possibly due to hard times, numbered 28,033.

These tables furnish an interesting study to the veterans, and those who cherish the G. A. R. When men find it difficult to support themselves and families, the dues of the society or the G. A. R. become a severe tax.

By no other circumstance can so long a suspension list in the Grand Army of the Republic be accounted for, and it demonstrates the necessity for more money, and a policy which will mean prosperity to America.—Philadelphia Item.

A Pertinent Inquiry.

The inquiry now in the single gold standard; why do not the gold coins stay at home where they belong and help the American laborer to make business better?—Philadelphia Item.

Gold Crave is Waning.

The gold craze is waning, and the people are waxing.—Minneapolis Press.

# MR. ADAMS ANSWERED.

Views of a Southern Farmer on the Financial Problem.

Doubt leads to inquiry. Inquiry leads to knowledge. Knowledge shows the truth. Truth makes "silverites."

Mr. Francis Adams recently wrote: "It is proposed by them that the mints of the United States be opened to the unlimited coinage of silver at a ratio of sixteen to one—sixteen grains of silver to one of gold. This, they claim, will establish a parity between the two metals—the only object the silverites claim they have in view."

"Silverites" claim more than this. They claim that the restoration to silver of its original money function will lift from the world a burden of over \$4,000,000,000 of debt placed solely there through its demonetization; that the vital force thus released can be much more beneficially employed, while at the same time an everlasting stop will be put to the perversion of the term "sound money." Mr. Adams continues:

Let us see if this pin to which they hang their claim will hold. To establish a ratio between any two commodities, be they gold and silver, potatoes and peas, silk and calico, it is necessary, in order to ascertain their relationship, that these points be settled: How do the two articles compare as regards production? Is there as much of the one as of the other? What is the demand for the two, equal or unequal? Upon these points will depend the economic value of the metals, and no party so perfidious as to gain say the law of product and demand regulates prices.

In answer to the questions, let me say: The report of the director of the mint for 1894 shows, on pages 304-305, that the ratio of production of the two metals varies greatly, sometimes coining value 67 per cent. gold, 33 per cent. silver, sometimes 78 per cent. gold and 22 per cent. silver; sometimes these ratios are reversed, but during the four and a quarter centuries since the discovery of America the total production has been 46 per cent. gold and 54 per cent. silver, showing that sixteen to one is pretty near God's ratio. For the year

# RIISING PRICES.

How Free Coinage Would Help the Agricultural Classes.

Free coinage would at once double the amount of primary or redemption money, for under free coinage silver would be a redemption money with gold. Gold is to-day the only primary or redemption money. This would cause silver, as a commodity, to rise, and gold, as a commodity, to fall, until they reached a level, where they would remain. All prices being to-day measured in gold, would rise as fast as gold fell, the agriculturist would receive the profit in higher prices for his products, having received more money for his products, he would be in a position to spend more, buying the things he needed. This creates demand, which starts production. More men are needed in the factories to supply this demand. They receive steady work, and as employers bid against one another for men, wages rise. When men bid against one another for work, wages fall. Steady work, even at an advance in wages, will allow working-men to pay the higher prices that they would have to pay for the things they need. Fixed charges (such as interest, railroad fares, salaries of public officers, etc.), would not advance, being already fixed by law. It is a simple proposition that if all the factories are running full time and selling their product at higher prices, that their employers are better off. It is not because people do not work, but because their factories are running on less than full time and with a decreased force, but that the people have not the means to buy. Sixty-five per cent. of the population of Elmhurst and that tributary to Elmhurst are engaged directly and indirectly in "agricultural pursuits." If we can bring prosperity to that class the rest will share it. Free coinage aims at this purpose, being the only way to fix the price of silver bullion at \$1.29 per ounce, and this country (the greatest and naturally the wealthiest on earth) is powerful enough to fix that price for the world, for no one in a foreign land will take less for silver than he can get for it here. This will prevent England from driving down the price of our agricultural products, for she can no longer buy silver bullion at a low price (from 40 to 65 cents per ounce) coin it and spend it in India at its face value of \$1.29 per ounce. Every ounce she buys anywhere will cost her \$1.29, and that is all she can spend for it. So she can no longer land India wheat and cotton in Liverpool at a low price, but it will cost her full value. Wheat will rise here, cotton will rise, other agricultural products following, the only means of price being the interference with law of supply and demand. Thus in giving prosperity to the agricultural classes we give it to ourselves who make our living directly or indirectly from them.—Cor. Elmhurst Telegram.

# RESTORE THE DEMAND.

The Effect Legislation Would Have on the Price of Silver.

Why has silver "depreciated" to 50 cents in the dollar? and how can the law restore it to a 100-cent dollar?

A witty Jew once said in my presence that Moses got up the first corner on beef of which history gives an account: "He bought up all the beef cattle, and then passed a law forbidding the people to use swine's flesh, and made millions out of the rise of beef." Even a ten-year-old boy ought to see that under such a law beef would go up and bacon go down. Not that the law directly fixes the value of either, but by destroying the demand for one and increasing the demand for the other. While law cannot fix values it can create or destroy either demand or supply.

For untold ages prior to 1873 all the great commercial nations used two metals as redemption money (except England for a short time). One was gold and one was silver. In 1873 and 1874 the great nations destroyed silver as a redemption money. Thus was destroyed the almost unlimited demand for silver for this purpose, and increasing the demand for gold. Of course and inevitably, under the law of demand and supply, silver went down and gold went up, and now gold standard men take advantage of this necessary result of their own wrong to discredit silver. And during all the ages that both metals were used as redemption or real money, their relative values, and what their relative supplies did not vary more than three points, while during the 23 years since the demand for silver was cut down their ratio has changed from 15½ to 1 to 31 to 1.

All that is necessary to restore their ancient ratio is to restore the ancient demand for silver as redemption money.—Hon. W. M. Fishback, in Chicago Record.

# TOO BROAD A STATEMENT.

Free Coinage Would Make a Demand for Many Additional Days' Labor.

Mr. McKinley's formal letter accepting the republican nomination for president declared that the free coinage of silver would "not make farming less laborious or more profitable. It would not start a factory or make a demand for an additional day's labor."

If free coinage will "not start a factory or make a demand for an additional day's labor," then what becomes of the stereotyped argument that the production of silver will be enormously increased and the country flooded with it? How can the production be largely increased without giving employment to more men in the mines? How can more men find work in the mines without adding to the working force of the reduction mills? How can more mines reopen operations and more mills start without creating a demand for more food, clothing, machinery and supplies of every kind? How can all of these things occur without eastern farms and factories getting some of the benefits?

So, if we look at it simply as a matter of silver mining, the statement is entirely too broad, and Mr. McKinley had better think a little more.—National Business.

# Gold and Silver.

"There is no gold in silver countries, and plenty of silver in gold countries," says a gold organ, which shows that while people can get along admirably without gold, they cannot get along at all without silver.—Atlanta Constitution.

# The Corner on Gold.

Gold is at a premium in New York notwithstanding the recent importations of that metal. The truth is that gold is cornered and it is not in circulation at all in this country.—Denver Republican.

